2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

eye, rain-making, cures, and so on, I shall not here attempt to deal. 128

The first or animate category may be analysed as including :—

1. Beings whose supernatural operations are observable in ordinary daily life—the LIVING SUPERNATURAL. These may be superhuman or non-human beings, or they may be ordinary human beings.

2. Beings whose operations are chiefly found embalmed in folk tales—the "LEGENDARY" or "LITERARY" SUPERNATURAL. These may be regarded as superhuman or non-human.

At the top of the scale of the Superhuman, the GOD of Islam under his Persian name KHUDA appears to have ousted all rivals. Only among the Burushaski-speaking peoples are there traces of more primitive animal spirits, or spirits assuming animal forms, treated as objects of reverence or worship. The name under which their memory has been preserved is Bōyo. This I believe to be the plural of a singular form Bō.in, but I should just mention that this is a point on which doubt is possible. 776

Among the Ṣhiṇa speakers the principal forms of superhuman being are sometimes referred to collectively in a phrase of association as "Jinn, dē.ū, peri".

Jinn as a foreign (Arabic) word of Islamic origin is given rather a wide and vague application, but Dē.ūs and Peris can be roughly differentiated as demons and fairies.

The term Rāçḥ is generally used of inanimate protective objects, which belong to the impersonal side of magic, but in the form Rāçḥi it possesses also a personal significance. 778

Çhèçḥ is the name of an important type of apparitional supernatural. 775

Whether Ghosts, the Spirits of the Dead, are to be reckoned as human or superhuman is a nice question. They are, I suppose, in fact sub-human. They seem to be recognized under the foreign (Arabic) title of Arwāḥ, but to play no very active part in popular belief.